1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

533 211 881 This is the song to which my wife and I fell in love. It's not much of a song; but I thought a lot of it and so did she. N. was singing it. It is his morning song. I went out with her under the piñon trees and I sang this song to her during the days of the feast. I've had this song for my favorite ever since. It reminds my wife and me of that time.

881 533 [186] The few words of a social dance song are rich in implication. Once an old man dismissed American songs with a contemptuous, "There isn't much singing to them; it's all words!" Doubtless he was thinking of the more subtle technique of his people, by which, with a few well-chosen words and a wealth of inner meaning, a dozen youths can be made to hang their heads.

881 535 533 As soon as the masked dancers have departed for the night, the first of the social dances—the round dance—begins. Several men holding pottery drums come together. Others form a compact knot around them, and this group, their arms around each other's shoulders, circles the fire clockwise. One man, ordinarily one of the drummers, begins a song, and the others join in. Now women step out and stand at the side of the singers, forming a circle. Sometimes the circle incloses the singers. The dancers face the fire and shuffle sideways, clockwise, in time to the music.

In the round-dance songs such words as "Stoop," or "Faster," may be the only words, and the dancers are expected to follow these commands. Others may contain only a short phrase or two, but these few words satirize common foibles and provoke general amusement. In a certain round-dance song one question is simply repeated over and over:

881 533 [539]

What belongs to us?

This seems enigmatic to an outsider, but it is fraught with meaning to the dancers:

This is a round-dance song. "What belongs to us?" Where are our possessions? We haven't got anything. That is what this song means. Many people get married but haven't anything. What is going to be ours when we get married? Suppose I am dancing. I want to marry a girl though I have nothing. Then I'll be ashamed when they sing this, as lots of boys are.

Another of these songs derides the marriage of a young girl to an ill-favored old man:

[539]

She married an old man
With big buttocks!

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

The reluctance to discuss intimate matters becomes intensified between individuals of opposite sex: 834 183

It is part of Chiricahua nature to be shy about such personal matters. It is almost impossible to talk to a Chiricahua girl about such things. Before I married my wife I never mentioned things of this nature [sexual] to her. Even after her father gave consent to the marriage we said nothing about it until we were living together. That is the old Chiricahua attitude. . . . . She belonged to the old school. I never kissed her or hugged her. We didn't even hold hands. [832]

To give point to their ideal of restraint between the sexes, informants have repeatedly compared their own customs with those of other peoples whom they have lately come to know: 834 186 829 648 183

The young men I went around with attended the Comanche dances. The Comanche were the only ones that had any tribal life and dances still going. We really went to meet the Comanche girls, because they were the ones we had intercourse with.

You couldn't do much with the Chiricahua girls. If you began talking to them about such things, they just got mad and walked away. With the Comanche girls it was different, and we had no trouble at all. The Comanche men did not seem to resent the fact that we went around with the Comanche girls. It seems like a difference in attitude. I don't think it is because the Comanche were more degenerate or had had more contact with whites, because, as a matter of fact, I think the Apache had had more contact and more trouble with the whites and were more disorganized. It seems to me that it was a difference in attitude in treating the whole question. . . . .

Modesty and delicacy are ideals which some individuals fail to attain: 834 183 156

He is just a man with a dirty mouth. He's been this way ever since I have known him. Because he is always talking about these things some of the Indians call him "He Who Knows about It"; or they call him "Vulva," because he's always talking about that. You can't be with him for five minutes before he will start talking like this. I'll bet if we went right up now and asked him to tell something about the old times, he'd find some excuse for talking like this.

He goes right in to a place where he knows there are people who are ashamed before each other, and just the same he will say something so bad that all these people will have to leave. When the others who are there scold him about it, he says, "Well, I told nothing but the truth, didn't I?"

One time we were having a big council. He was sitting with the men, and his wife was over there sitting on the side of the hill with some other women. After a while she took her moccasins off. He noticed this. "Hey!" he called to her, "what are you doing?" "Oh, I've just taken my moccasins off," she said. "Well,

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

223
262
[186] We don't like the turkey for food because it eats insects. We think it is nasty. When I was at Fort Apache my relatives used to tell me, "Don't go around white soldiers, don't go around Chinamen. They'll feed you hog meat and turkey meat, and these eat nasty things, anything at all." I never heard that turkeys eat snakes, but they eat worms and nasty things. The Chiricahua hardly even eat quails. When they get hungry, some just have to eat birds like the dove. They may eat these when they have to, but they don't like to do it.

That all are not of one mind concerning the inadvisability of using the turkey for food is suggested by other statements, however. Said a member of the Eastern band: "The Hot Springs people eat turkey all right. Some other Indians say it lives on bugs and won't eat it, though."

Evidently the effort made to get turkeys varies too. According to one informant: "They are shot with arrows when they are seen, but they are not hunted; there is no special trip to get them." From others, though, come accounts of organized attempts to flush them: "A group of men goes along a creek to scare turkeys. Another group will be about one-half mile away on the other side where they think the turkeys will fly when frightened. They wait there and when the turkeys appear, shoot them with arrows and club them."

[533] Most informants agree that the dove is edible. One man, before singing the "dove song" of the moccasin game,[6] told a story that seems to support this:

[539] The dove used to talk. It was making a nest. Then it said it was going to paint its legs red. "Here in this nest that I build, my little ones will increase. I will go out and look for something to eat for my young ones. Anyone who kills me will be obliged to eat me." It painted its legs red so as to be easily recognized. Since then these birds have been used for food.

[857] Small birds, such as snowbirds and sparrows, are the targets of boys who are perfecting their skill with arrow and sling. Often the boys build a fire and roast and eat their kill at or near their base of operations. Rarely, except in times of dire want, do adults set out on bird hunts. Occasionally, mounted men chase quails to exhaustion and thus secure them in quantity. Some shoot ducks and geese for food, but not everyone will do so, for

[6] See p. 453.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

281 When a skin is to be used as a robe or a blanket, still another procedure is followed:

When a hide is to be used for a blanket, the hair is left on. Deer and mountain sheep pelts are prepared like this. The inner side is fleshed carefully and pounded to soften it. Deer brains are rubbed on this inner side, and the blanket is worked until it is soft.

When they have those skins with hair on for blankets, they use them any way according to the weather. In cold weather they put the fur side inside.

282 Making saddle bags is also one of the woman's tasks:

281 After the hide is removed, the woman stakes it out in the sun. Sometimes she [462] has grass under it, sometimes not. The hair side is underneath. She leaves it there until it is dry. Then she takes it and puts the hair side up. She has a sharp tool with which to scrape off the hair. Then she fleshes it. After scraping it, she rubs it with the brains to make it soft. She doesn't soak it in water at all. Now she cleans, cuts, folds, and sews it. Then she cuts a slit in the middle and puts dirt in on each side. When the hide is entirely dry, she takes the dirt out. A bulge is left on each side where the dirt was. Then it is ready to be put on the horse.

415 The parfleche or flat hide container is a recent acquisition, and
184 its use has not penetrated to all sections of the tribe. Southern Chiricahua informants say that the parfleche was not made by them, and some Central Chiricahua report that it was not found in their group. One Central Chiricahua informant was much in-
• [186] censed, however, at the suggestion that the parfleche he described might have been inspired by Mescalero examples:

The Chiricahua had the parfleche, as I have told you. In fact, it originated with the Chiricahua. These Mescalero never went around or found out anything! They stayed right here year after year. They got the parfleche from the Chiricahua. I was with the Chiricahua when they were going from Fort Apache to Florida [1886]. Some of them had parfleches then. I saw parfleches in my own home.

281 The Central Chiricahua parfleche is very simply made. The
282 fact that cowhide seems to be the only material used in its manu-
415 facture points to its recent adoption:

[177] In the old days we had parfleches. The woman made them, and it is hard
[462] work to make one. She has to scrape off the flesh from the inside of the skin and scrape a little of the fur off the top. She has to work around and around, and pound and pound it until she gets it the way she wants it. First she pounds it all

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

certain animal's fur or flesh was at its best at the particular time, the Apache was present to share in the harvest. 221

In former times the country of the Apache was a difficult one for the uninitiated to cross. The lowlands were hot and dry and made thorny traveling. A glimpse of water turned out more often to be a mirage. Wide arroyos and washes, cut by the torrential flows which often follow the sudden rains of the surrounding mountains, barred the passage. The tangled brush of the foothills made progress slow, and the high ranges were a formidable barrier to one who was not acquainted with the passes and short cuts. 133 484

The Apache made perfect familiarity with this region in all its aspects an ally to his safety. He knew the water holes of the flats. He knew the travel distance from point to point and, therefore, how much food and water to carry. He was aware of the shortest passes and best hiding places in the mountains. If cut off from his own group, he knew where he was likely to find other parties of Apache camping, and he was trained to endure hardship and to shift for himself in this environment until he could make contact with friends. 133 484 182 823

But, though the Apache helped themselves freely to the plant and animal life of the lowlands, it must not be thought that they felt equally at home in both the plains and the mountains. After all, they were essentially mountain people. In the lowlands they had serious competitors, such as the Plains Indians, whom they acknowledged to be their equals and even their masters in knowledge of such country and its resources. But in the mountains they felt confident and secure. Here they had their retreats and their cave caches of food supply laid up against need and emergency. Army officers have commented often enough upon the difficulty of finding and besting the Apache in their mountain stations. 484 182 823 [186]. [251] [648]

For the original habitat of the Mescalero, portions of southern New Mexico may be taken as an example. The west side of the great plains of New Mexico, Texas, and Mexico is a region consisting of isolated mountain ranges and intervening plains or broad, open valleys. Several of these val- 133